

Essayes.

Religious Meditations.

Places of perswasion and
disswasion.

Seene and allowed.

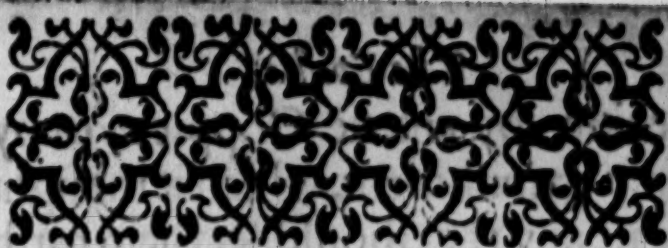


AT LONDON,
Printed for Humfrey Hooper, and are
to be sold at the blacke Beare
in Chauncery Lane.

1597.

Phot. of H E H 56269





To M. Anthony Bacon
his deare Brother.

LOuing and be-
loued Brother, I
doe nowe like
some that haue
an Orcharde ill
neighbored, that
gather their fruit
before it is ripe,
to preuent stealing. These fragments
of my conceites were going to print;
To labour the staie of them had bin
troublesome, and subiect to interpre-
tation; to let them passe had beene
to aduēture the wrong they mought
A 3 receiue

The Epistle

receiue by vntrue Coppies, or by some garnishment, which it mought please any that should set them forth to bestow vpon them. Therefore I helde it best discretion to publish them my selfe as they passed long agoe from my pen, without any further disgrace, then the weaknesse of the Author. And as I did euer hold, there mought be as great a vanitie in retiring and withdrawing mens conceites (except they bee of some nature) from the world, as in obtruding them: So in these particulars I haue played my selfe the Inquisitor, and find nothing to my vnderstanding in them contrarie or infectious to the state of Religion, or manners, but rather (as I suppose) medicinable. Only I disliked now to put them out because they will bee like the late new halfe-pence, which though the Silver were good, yet the peeces were small.

Dedicatorie.

small. But since they would not stay
with their Master, but would needes
trauaile abroade., I haue preferred
them to you that are next my selfe,
Dedicating them, such as they are,
to our loue, in the depth whereof (I
assure you) I sometimes wish your in-
firmities translated vppon my selfe,
that her Maiestie might haue the
seruice of so actiue and able a mind, &
I might be with excuse confined to
these contemplations & Studies for
which I am fittest, so commend I you
to the preservation of the diuine Ma-
iestie. From my Chamber at Graies
Inne this 30. of Ianuarie. 1597.

Your entire Louing brother.

Fran. Bacon.

Essaics.

1. Of studie.
2. Of discourse.
3. Of Ceremonies and respects.
4. Of followers and friends.
5. Sutors.
6. Of expence.
7. Of Regiment of health.
8. Of Honour and reputation.
9. Of Faction.
10. Of Negotiating.



ESSAIES.

Of Studies.



Studies serue for pastimes, for ornaments & for abilities. Their chiefe vse for pastime is in priuatenes and retiring; for ornamente is in discourse, and for abilitie is in iudgement. For expert men can execute, but learned men are fittest to iudge or censure.

¶ To spend too much time in them is slouth, to vse them too much for or-

B

nament

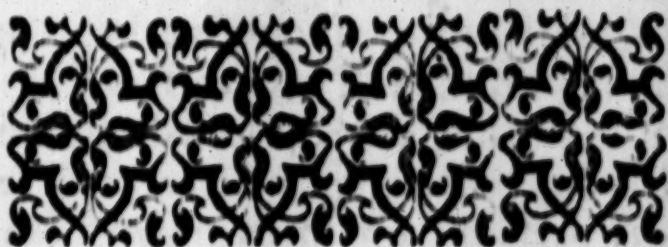
Of Studies.

namement is affectation: to make iudgement wholly by their rules, is the humour of a Scholler. ¶ They perfect Nature, and are perfected by experience. ¶ Craftie men continue them, simple men admire them, wise men vse them: For they teach not their owne vse, but that is a wisdom without them: and aboue them wonne by observation. ¶ Reade not to contradict, nor to belieue, but to waigh and consider. ¶ Some bookes are to bee tasted, others to bee swallowed, and some few to bee chewed and digested: That is, some bookes are to be read onely in partes, others to be read, but cursorily, and some few to be read wholly and with diligence and attention. ¶ Reading maketh a full man, conference a readye man, and writing an exacte man. And therefore if a man write little, he had neede haue a great memorie, if he conferre little, he had neede haue a present wit, and if he reade little, he had neede haue much cunning, to seeme to know that he doth not. ¶ Histories
ries

Of discourse.

2

ries make men wise, Poets wittie: the
Mathematickes subtle, naturall Phy-
losophie deepe: Morall graue, Lo-
gicke and Rhetoricke able to contend.



Of discourse.



Some in their discourse desire
rather commendation of wit
in being able to holde all ar-
guments, then of iudgement
in discerning what is true, as if it were a
praise to know what might be said, and
not what shoulde bee thought. Some
haue certaine Common places and
Theames wherein they are good; and
want varietie, which kinde of pouertie
is for the most part tedious, and nowe

Of discourse.

and then ridiculous. ¶ The honourablest part of talke, is to guide the occasion, and againe to moderate & passe to somewhat else. ¶ It is good to varie and mixe speech of the present occasion with argument, tales with reasons, asking of questions, with telling of opinions, and iest with earnest. ¶ But some things are priuiledged from iest, namely Religion, matters of state, great persons, any mans present busynesse of importance, and any case that deserueth pittie. ¶ He that questioneth much shall learne much, and content much, specially if hee applie his questions to the skill of the person of whome he asketh, for he shal giue them occasion to please themselves in speaking, and himselfe shall continually gather knowledge. ¶ If you dissemble sometimes your knowledge of that you are thought to knowe, you shall bee thought another time to know that you know not. ¶ Speech of a mans selfe is not good often, and there is but one case, wherein a man may commend himselfe

Of discourse.

3

selfe with good grace, and that is in commending vertue in another, especially if it be such a vertue, as whereunto himselfe pretendeth . ¶ Discretion of speech is more then eloquence, and to speake agreeably to him, with whome we deale is more thē to speake in good wordes or in good order . ¶ A good continued speech without a good speech of interlocution sheweth slownesse: and a good reply or second speech, without a good set speech sheweth shallownesse and weaknes, as wee see in beastes that those that are weakest in the course are yet nimblest in the turne. ¶ To vse too many circumstances ere one come to the matter is wearisome, to vse none at all is blunt.

B 3

Of

Of Ceremonies and Respects.



Of Ceremonies and
Respects.



E that is onely reall had need
haue exceeding great parts of
vertue, as the stone had neede
bee rich that is set without
foyle. ¶ But commonly it is in praise
as it is in gaine . For as the prouerbe is
true, *That light gaines make beanie Pur-
ses:* Because they come thicke, whereas
great come but now and then, so it is as
true that smal matterswinne great com-
mendation: because they are continu-
ally in vse and in note, whereas the oc-
casion of any great vertue commeth but
on holy-daies . ¶ To attaine good
formes, it sufficeth not to despise them,
for so shal a man obserue them in others
and

Of Ceremonies and Respects.

4

and let him trust himselfe with the rest: for if he care to expresse them hee shall leese their grace, which is to be naturall and vnaffected. Some mens behauour is like a verse wherein euery sillable is measured. How can a man comprehend great matters that breaketh his minde too much to small obseruations? ¶ Not to vse Ceremonies at all, is to teach others not to vse them againe, and so diminish his respect; especially they be not to bee omitted to straungers and strange natures: ¶ Amongst a mans Peires a man shall be sure of familiaritie, and therefore it is a good title to keepe state; amongst a mans inferiours one shall be sure of reuerence, and therefore it is good a little to be familiar. ¶ Hee that is too much in any thing, so that he giue an other occasion of satietie, maketh himselfe cheape. ¶ To applie ones selfe to others is good, so it be with demonstration that a man doth it vpon regard, and not vpon facilitie. ¶ It is a good precept generally in second-
ing another: yet to adde somewhat of

Of followers and friends.

ones owne; as if you will graunt his opinion, let it be with some distinction, if you wil follow his motion, let it be with condition; if you allow his counsell, let it be with alleadging further reason.



Of followers and friends.



Costly followers are not to be liked, least while a man maketh his traine longer, hee make his wings shorter, I reckon to be costly not them alone which charge the purse, but which are wearysome and importune in sutes. Ordinary following ought to challenge no higher conditions then countenance, recommendation and protection from wrong.

¶ Factionous followers are worse to be liked, which follow not vpon affection

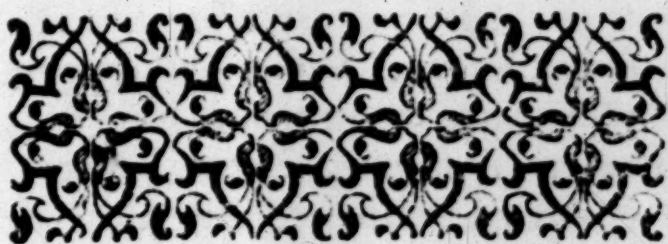
tion to him with whome they range themselves, but vpon discontentment conceiued against some other, whereupon commonly insueth that ill intelligence that we many times see between great personages. ¶ The following by certaine States answerable to that which a great person himselfe professeth, as of Souldiers to him that hath beene imployed in the warres, and the like hath euer beene a thing ciuile, and well taken euen in Monarchies, so it be without too much pompe or popularitie. ¶ But the most honorable kind of following is to bee followed, as one that apprehendeth to aduance vertue & desert in all sortes of persons, and yet where there is no eminent oddes in sufficiencie, it is better to take with the more passable, then with the more able. In gouernment it is good to vse men of one rancke equally, for, to countenance some extraordinarily, is to make them insolente, and the rest discontent, because they may claime a due. But in fauours to vse men with much difference

Of followers and friends.

ence and election is good, for it maketh the persons preferred more thankfull, and the rest more officious, because all is of fauour. ¶ It is good not to make too much of any man at first, because one cannot holde out that proportion:

¶ To be gouerned by one is not good, and to be distracted with many is worse; but to take aduise of friends is euer honorable: *For lookers on many times see more then gamesters, And the vale best discovereth the hill.* ¶ There is little friendship in the worlde, and least of all betweene equals, which was wont to bee magnified. That that is, is betweene superiour and inferiour, whose fortunes may comprehend the one the other.

Of



Of Sutes.



Anie ill matters are vnder-
taken, and many good mat-
ters with ill mindes . Some
embrace Sutes which neuer
meane to deale effectually in them, But
if they see there may be life in the mat-
ter by some other meane, they will be
content to winne a thanke or take a se-
cond reward. Some take holde of Sutes
onely for an occasion to crosse some o-
ther, or to make an information wher-
of they could not otherwise haue an apt
precept, without care what become of
the Sute, when that turne is serued.
Nay some vndertake Sutes with a full
purpose to let them fall, to the ende to
gratifie

Of Suters.

gratifie the aduerse partie or competitor: ¶ Surely there is in sorte a right in euerie Sute, either a right of equitie, if it be a Sute of controuersie; or a right of desert, if it bee a Sute of petition. If affection leade a man to fauor the wrong side in iustice, let him rather vse his countenance to compound the matter then to carrie it. If affection lead a man to fauour the lesse worthy in desert, let him doe it, without deprauiing or disabling the better deseruer. ¶ In Sutes a man doth not well vnderstand, it is good to referre them to some friend of trust and iudgement, that may reporte whether he may deale in them with honor. ¶ Suters are so distasted with delaies and abuses, that plaine dealing in denying to deale in Sutes at first, and reporting the successe barely, and in challending no more thanks then one hath deserued, is growen not onely honourable but also gracious. ¶ In Sutes of fauour the first comming ought to take little place, so far forth consideration may bee had of his trust, that if intelligence

ligence of the matter coulde not otherwise haue beene had but by him, aduantage be not taken of the note . ¶ To be ignorant of the value of a Sute is simplicitie, as well as to be ignorant of the right thereof is want of conscience. ¶ Secrecie in Sutes is a great meane of obtaining, for voicing them to bee in forwardnes may discourage some kinde of suters, but doth quicken and awake others. ¶ But tyming of the Sutes is the principall, tyming I saye not onely in respect of the person that shoulde graunt it, but in respect of those which are like to crosse it . ¶ Nothing is thought so easie a request to a great person as his letter, and yet if it bee not in a good cause, it is so much out of his reputation.

Of

Of Expence.



Of Expence.



Riches are for spending, and spending for honour & good actions. Therefore extraordinarie Expence must bee limited by the worth of the occasion; for voluntarie vndoing may bee as well for a mans countrie, as for the kingdome of heauen. But ordinarie expence ought to bee limited by a mans estate, and gouerned with such regard, as it be within his compasse, and not subiect to deceite and abuse of seruants, and ordered to the best shew, that the Bills maye be lesse then the estimation abroad. ¶ It is no basenes for the greatest to descend and looke into their owne estate. Some forbear it not vpon negligence alone,

Of Expence.

3

alone, but doubting to bring themselves into Melancholy in respect they shall finde it broken. But *Woundes cannot be cured without searching*. ¶ Hee that cannot looke into his owne estate, had neede both choose well those whom he imployeth, yea and change them after. For new are more timorous and lesse subtle. ¶ In clearing of a mans estate, hee may as well hurt himselfe in being too suddaine, as in letting it runne on too long, for hastie selling is commonly as disadvantageable as interest. ¶ He that hath a state to repaire may not despise small things; and commonly it is lesse dishonourable to abridge pettie charges then to stoupe to pettie gettings. ¶ A man ought warily to begin charges, which once begunne must continue. But in matters that returne not, he may be more magnificent.

Of

Of Regiment of health.



Of Regiment of health.



Here is a wisdome in this beyond the rules of Phisicke. A mans owne obseruation what he finds good of, and what he findes hurt of, is the best *Physicke* to preserue health. But it is a safer conclusion to say, This agreeth well with me, therefore I will continue it, then this I finde no offence, of this therefore I may vse it. For strength of nature in youth passeth ouer many excesses, which are owing a man till his age. ¶ Discerne of the comming on of yeares, and thinke not to doe the same things still. ¶ Beware of any suddain change in any great point

Of Regiment of health. 9

point of diet, and if necessitie inforce it, fit the rest to it. ¶ To be free minded, and chearefully disposed at howers of meate, and of sleepe, and of exercise, is the best precept of long lasting. ¶ If you flie Physicke in health altogether, it will be too strange to your body, when you shall neede it, if you make it too familiar, it will worke no extraordinarie effect when sicknesse commeth. ¶ Despise no new accident in the body, but aske opinion of it. ¶ In sicknesse respect health principally, and in health action. For those that put their bodies to indure in health, may in most sicknesse which are not very sharpe, be cured onelye with diet and tending.

¶ Physitians are some of them so pleasing and conformable to the humours of the patient, as they presse not the true cure of the disease; and some other are so regular in proceeding according to Arte for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or if it may not bee found in one man, compound two of both sorts. &c.

Of Honour and reputation.



Of Honour and reputation.



He winning of Honour is but the reuealing of a mans vertue and worth without disaduantage, for some in their actions doe affect Honour and reputation, which sort of men are commonly much talked of, but inwardly little admired: and some darken their vertue in the shew of it, so as they be vnder-valewed in opinion. ¶ If a man performe that which hath not beene attempted before, or attempted and giuen ouer, or hath beene atchieued, but not with so good circumstance, he shall purchase more Honour then by effecting a matter of greater diffi-

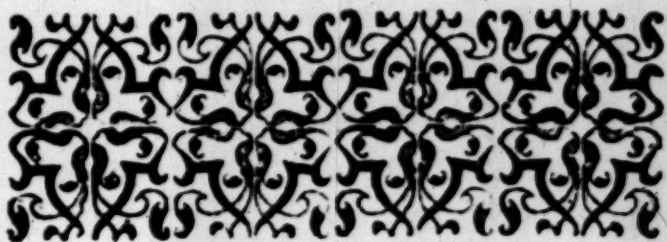
Of Honour and reputation. 10

difficultie or vertue, wherein he is but a follower. ¶ If a man so temper his actions as in some one of them hee doe content euerie faction or combination of people, the Musicke will be the fuller. ¶ A man is an ill husband of his Honour that entereth into any action, the failing wherein may disgrace him more then the carrying of it through can Honour him. ¶ Discreete followers helpe much to reputation. ¶ Enuie which is the canker of Honour, is best extinguished by declaring a mans selfe in his ends, rather to seeke merite then fame, and by attributing a mans successes rather to diuine prouidence & felicitie then to his vertue or pollicie. ¶ The true Marshalling of the degrees of Soueraigne honour are these. In the first place are *Conditores*, founders of states. In the second place are *Legislatores* Lawgiuers, which are also called second founders, or *Perpetui principes*, because they gouerne by their ordinances after they are gone. In the third place are *Liberatores*, such as compound the

Of Honour and reputation.

long miseries of ciuill warres, or deli-
uer their Countries from seruitude of
strangers or tyrants. In the fourth place
are *Propagatores* or *Propugnatores impe-*
rii, such as in honourable warres en-
large their territories, or make noble
defence against Inuaders. And in the
last place are *Patres patria*, which raigne
iustly and make the times good where-
in they liue. Degrees of honour in sub-
iects are first *Participes curarum*, those
vpon whome Princes doe discharge the
greatest waight of their affaires, their
Right handes (as wee call them.) The
next are *Duces belli*, great leaders, such
as are Princes, Lieutenants, & do them
notable seruices in the wars. The third
are *Gratiosi*, fauorites, such as excede
not this scantling to bee sollace to the
Soueraigne, and harmelesse to the peo-
ple. And the fourth *Negotiis pares*, such
as haue great place vnder Princes, and
execute their places with sufficiencie.

Of



Of Faction.



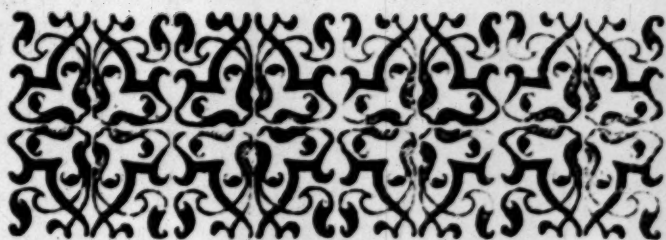
Anie haue a newewisedome, indeed, a fond opinion; That for a Prince to gouerne his estate, or for a great person to gouerne his proceedings according to the respects of Factions, is the principal part of pollicie. Whereas contrariwise, the chiefest wisdom is either in ordering those things which are generall, and wherein men of seuerall Factions doe neuerthelesse agree, or in dealing with correspondence to particular persons one by one, But I say not that the consideration of Factions is to be neglected.

¶ Meane men must adheare, but great men that haue strength in them-

Of Faction.

selues were better to maintaine themselves indifferent and neutrall; yet euen in beginners to adheare so moderately, as he be a man of the one Faction, which is passablest with the other, commonly giueth best way . ¶ The lower and weaker Faction is the firmer in coniunction . ¶ When one of the Factions is extinguished, the remaining subdiuideth which is good for a second Faction. It is commonly scene that men once placed, take in with the contrarie faction to that by which they enter. ¶ The Traitor in Factions lightly goeth away with it, for when matters haue stucke long in ballancing, the winning of some one man casteth them, and hee getteth all the thanks,

Of



Of Negotiating.



Tis generally better to deale by speech then by letter, and by the mediation of a thirde then by a mans selfe. Letters are good when a man woulde draw an answere by letter backe againe, or whē it may serue for a mans iustification afterwards to produce his owne letter. To deale in person is good when a mans face breedes regard, as commonly with inferiours . ¶ In choyce of instruments it is better to choose men of a plainer sorte that are like to doe that that is committed to them; and to reporte backe againe faithfully the successe,
C 4 then

Of Negotiating.

then those that are cunning to contriue out of other mens businesse somewhat to grace themselues, and will helpe the matter in reporte for satisfactions sake,

¶ It is better to sound a person with whome one deales a farre off, then to fall vpon the pointe at first, except you meane to surprise him by some shorte question. ¶ It is better dealing with men in appetite then with those which are where they would be. ¶ If a man deale with an other vpon conditions, the starte or first performance is all, which a man can not reasonably demaunde, except either the nature of the thing be such which must goe before, or else a man can perswade the other partie that he shall still neede him in some other thing, or else that he bee counted the honestest man. ¶ All practise is to discouer or to worke: men discouer themselves in trust, in passion, at vnwares & of necessitie, when they would haue somewhat donne, and cannot find an apt precept. If you would worke any man, you must either know his nature, and

Of Negotiating.

13

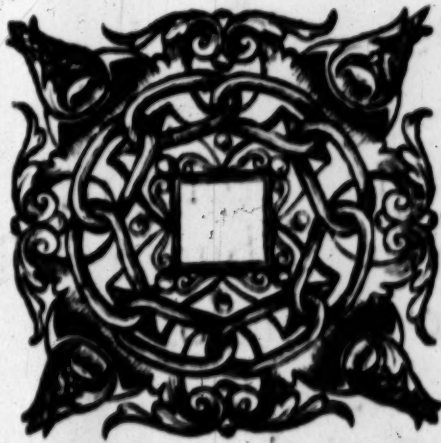
and fashions and so leade him , or his ends, and so winne him , or his weaknesse or disadvantages, and so awe him, or those that haue interest in him and so gouerne him. ¶ In dealing with cunning persons, we must euer consider their endes to interpret their speeches, and it is good to say little to them , and that which they least looke for.

FINIS.



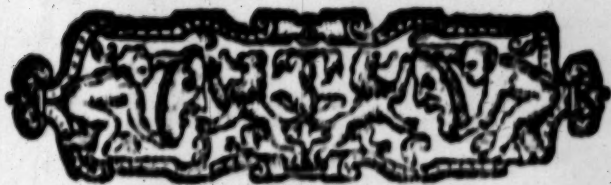


MEDITA-
TIONES
SACRÆ.



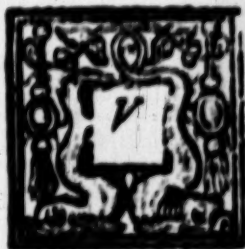
LONDINI.
Excudebat Iohannes Windet.
1597.

- 1 De operibus Dei, & homi-
nis
- 2 De miraculis Seruatoris
- 3 De columbina innocentia,
& serpentina prudentia
- 4 De exaltatione Charitatis
- 5 De mensura curarum
- 6 De Spe terrestri
- 7 De Hypocritis.
- 8 De impostoribus.
- 9 De generibus Imposturæ.
- 10 De Atheismo.
- 11 De Hæresibus.
- 12 De Ecclesia, & Scripturis



MEDITATIO- NES SACRÆ.

De operibus Dei & hominis.



*V*idit Deus omnia quæ fece-
rant manus eius, & erant
bona nimis: homo autem
conuersus, ut videret ope-
ra quæ fecerunt manus e-
ius, inuenit quòd omnia erant vanitas, &
vexatio spiritus.

*Quare si opera Dei operaberis, sudor
tuus ut unguentum aromaticum, & feria-
tio tua ut Sabbathum Dei. Laborabis in
sudore bonæ conscientie, & feriare in
otio suauissima contemplationis. Si autem
post*

Meditationes Sacrae

*post magnalia hominum persequeris, eris
tibi in operando stimulus & angustia, &
in recordando fastidium, & exprobratio.
Et merito tibi cuenit (ô homo) ut cum tu
qui es opus Dei, non retribuas ei benepla-
centiam; etiam opera tua reddant tibi
fructum similem amaritudinis.*

De miraculis Ser- uatoris.

Bene omnia fecit.



*E*rus plausus; Deus cum uni-
uersa crearet, vidit quod sin-
gula, & omnia erant bona ni-
mis. Deus verbum in miraculis qua edi-
dit (omne autem miraculum est noua cre-
atio, & non ex lege primae creationis) nil
facere voluit, quod non gratiam, & be-
neficientiam omnino spiraret. Moses edidit
miracula,

Meditationes Sacrae.

2

miracula, & profligauit Aegyptios pestibus multis; Elias edidit, & occlusit calumne plureret super terram; & rursus eduxit de calo ignem dei super duces, & cohortes; Elizeus edidit, & euocauit vrsas è deserto qua laniarent impuberes; Petrus Ananiam sacrilegum hypocritam morte; Paulus Elimam magum cecitate percussit: Sed nihil huiusmodi fecit Iesus. Descendit super eum spiritus in forma columbae, de quo dixit, Nescitis cuius spiritus sitis, spiritus Iesu, spiritus columbinus, fuerunt illi serui dei, tanquam boues dei triturantes granum, & conculcantes paleam: sed Iesus Agnus dei sine ira, & iudicijs. Omnia eius miracula circa corpus humanum, & doctrina eius circa animam humanam. Indiget corpus hominis alimento, defensione ab externis, & cura. Ille multitudinem piscium in retibus congregauit, ut uberioorem victum hominibus preberet, ille alimentum aqua in dignius alimentum vini ad exhilarandum

Meditationes Sacrae.

dum cor hominis conuertit. Ille ficum,
quod officio suo ad quod destinatum fuit,
ad cibum hominis videlicet non fungere-
tur, arefieri iussit. Ille penuriam piscium,
& panum ad alendum exercitum populi
dilatauit: Ille ventos quod nauigantibus
minarentur corripuit: Ille claudis motum
caecis lumen, mutis sermonem, languidis
sanitatem, leprosis carnem mundam, de-
moniacis animum integrum, mortuis vi-
tam restituit. Nullum miraculum indi-
cij, omnia beneficentiae, & circa corpus
humanum, nam circa diuitias non est dig-
natus edere miracula; nisi hoc unicum, ut
tributum daretur Casari.

De

De Columbina innocentia, & Serpentina prudentia.

Non accipit stultus verba prudentia, nisi ea dixeris quæ versantur in corde eius.



*V*dicio hominis deprauato & corrupto, omnis quæ adhibetur eruditio & persuasio irrita est, & despectui quæ non ducit exordium a detectione, & representatione mala complexionis animi sanandi, quemadmodum inutiliter adhibetur medicina non pertentato vulnere. Nam homines malitiosi, qui nihil sani cogitant, præoccupant hoc sibi, ut putent bonitatem ex simplicitate morum, ac inscitia quadam, & imperitia rerum humanarum
D gigni.

Meditationes Sacræ.

gigni. Quare nisi perspexerint ea quæ versantur in corde suo, id est, penitissimas latebras malitiæ suæ perlustratas esse, ei qui suum molitur, de ridiculo habent verba prudentiæ; Itaque ei qui ad bonitatem aspirat, non solitariam, & particularem, sed seminalem, & genitivam quæ alios trahat, debent esse omnino nota, quæ ille vocat Profunda Satanæ; ut loquatur cum auctoritate & insinuatione vera: Hinc est illud, Omnia probate, quod bonum est tenete. Inducens electionem iudiciosam ex generali examinatione: Ex eodem fonte est illud; Estote prudentes sicut serpentes, innocentes sicut columbæ. Non est deus serpentis, nec venenum nec aculeus, quæ non probata debeant esse, nec pollutionem quis timeat, nam & sol ingreditur latrinas, nec inquinatur, nec quis se deum tentare credat, nam ex præcepto est, Et sufficiens est Deus ut vos immaculatos custodiat.

De

De exaltatione Charitatis.

Si gaudius sum ad ruinam eius qui oderat me, & exaltaui quòd inuenisset eum malum.



Detestatio Iob; amicos redamare, est charitas publicanorum ex federe utilitatis, versus inimicos autem bene animatos esse, est ex apicibus iuris Christiani, & imitatio diuinitatis. Rursus tamen huius charitatis complures sunt gradus, quorum primus est inimicis resipiscentibus ignoscere, ac huius quidem charitatis etiam apud generosas feras umbra quaedam, & imago reperitur; nam & leones in se submittentibus, & prosternentes non ulterius seuire perhibentur. Secundus gradus est inimi-

Meditationes Sacrae

cis ignoscere, licet sint duriores, & absq̃
reconciliationum piaculis. Tertius gradus
est non tantum veniam, & gratiam ini-
micis largiri, sed etiam merita, & bene-
ficia in eos conferre. Sed habent hi gradus,
aut habere possunt, nescio quid potius ex
ostentatione, aut saltem animi magnitudi-
ne quam ex charitate pura. Nam cum
quis virtutem ex se emanare, & effluere
sentit, fieri potest ut is efferatur, & poti-
us virtutis suae fructu quam salute, &
bono proximi delectetur. Sed si aliunde
malum aliquod inimicum tuum deprehen-
dat, & tu in interioribus cellulis cordis
graueris, & angustieris, nec, quasi dies ul-
tionis, & vindictae tuae advenisset, late-
ris; hoc ego fastigium, & exaltationem
charitatis esse pono.

De

De mensura curarum.

Sufficit diei malitia sua.



Modus esse in curis humanis debet, alioqui & inutiles sunt, ut qua animum opprimant, & iudicium confundant, & profana, ut qua sapiant animum, qui perpetuitatem quandam in rebus mundanis sibi spondeat. Hodierni enim debemus esse ob brevitatem aui. & non crastini, sed ut ille ait, Carpentem diem, Erunt enim futura praesentia vice sua; Quare sufficit sollicitudo praesentium. Neque tamen cura moderata, siue sint aeconomica, siue publica, siue rerum mandatarum notantur. Sed hic duplex est excessus. Primus cum curarum series in Longitudinem nimiam, & tempora remotiora extendimus, ac si providentiam diuinam apparatu nostro ligare possimus,

Meditationes Sacrae

possemus, quod semper etiam apud Ethnicos infaustum & insolens fuit. Fere enim qui Fortuna multum tribuerunt, & ad occasiones praesentes alacres, & praesto fuerunt, felicitate magna usi sunt. Qui autem altum sapientes, omnia curata & meditata habere confisi sunt, infortunia subierunt. Secundus excessus est, cum in curis immoramur diutius quam opus est ad instantam deliberationem, & ad decretum faciendum. Quis enim nostrum est, qui tantum curet, quantum sufficit, ut se explicet, vel sese explicare non posse iudicet, & non eadem saepe retractet, & in eodem cogitationum circuitu inutiliter hareat, & denique, evanescat? Quod genus curarum, & diuinis & humanis rationibus aduersissimum est.

De

De Spe terrestri.

Melior est oculorum visio , quàm animi progressio.



Ensus purus in singula meliorem reddit conditionem, & politionem mentis, quàm istae imaginationes & progressiones animi. Natura enim animi humani etiam in ingenijs grauissimis est, ut à sensu singulorum statim progrediatur, & saliat, & omnia auguretur fore talia, quale illud est quod præsentem sensum incutit, si boni est sensus facilis est ad spem indefinitam, si mali est sensus, ad metum: unde illud, Fallitur augurio spes bona sæpe suo, & contra illud, Pessimus in dubijs augur. Sed tamen timoris est aliquis fructus, præparat enim tolerantiam, & acuit industriam; Non vlla laborum o virgo no-

Meditationes Sacrae.

ua mi facies inopauè surgit. Omnia
pracepi, atq; animo mecum ante peregi.
Spes vero inutile quiddā videtur. Quor-
sum enim ista anticipatio boni? Atten-
de, si minus cucniat bonum quàm speres,
bonum licet sit, tamen quia minus sit, vi-
detur damnum potius quàm lucrum ob
excessum spei. Si par & tantum sit, & e-
uentus sit spei aequalis, tamen flos boni per
spem decerpitur, & videtur ferè obsole-
tum, & fastidio magis finitimum. Si ma-
ior sit successus spe, videtur aliquid lucri
factum, verum est; sed annon melius fuis-
set sortem lucrifecisse nihil sperando quàm
usuram minus sperando. Atq; in rebus se-
cundis ita operatur spes; in malis autem
robur verum animi soluit. Nam neq; sem-
per spei materia suppetit, & destitutione
aliqua vel minima spei, vniuersa fere fir-
mitudo animi corrui, & minorem efficit
dignitatem mentis, cum mala tolleramus
alienatione quadam, & errore mentis,
non fortitudine & iudicio. Quare satis le-
uiter

Meditationes Sacrae. 7

uiter finxere Poeta spem antidotum humanorum morborum esse, quod dolores eorum mitiget, cum sit reuera incensio potius, & exasperatio, quae eos multiplicari, & recrudescere faciat. Nihilominus fit, ut plerique hominum imaginationibus spei & progressionibus istis mentis omnino se dedant, ingratiq; in praeterita obliti fere praesentium semper iuuenes, tantum futuris immineant. Vidi uniuersos ambulantes sub sole cum adolescente secundo, qui cōsurget post eum; quod pessimus morbus est, & status mentis insanissimus. Queras fortasse annon melius sit, cum res in dubia expectatione posita sint, bene diuinare, & potius sperare quam diffidere, cum spes maiorem tranquillitatem animi conciliet. Ego sane in omni mora, & expectatione tranquillum, & non fluctuantem animi statum ex bona mentis politia, & compositione, summum humanae vitae firmamentum iudico. Sedeam tranquillitatem, quae ex
spe

Meditationes Sacrae.

spe pendeat, ut leuem & infirmam recuso. Non quia non conueniat tam bona quam mala ex sana & sobria coniectura praevidere, & praesupponere, ut actiones ad probabilitatem euentuum magis accommodemus; modo sit hoc officium intellectus ac iudicij cum iusta inclinatione affectus. Sed quem ita spes coercuit; ut cum ex vigilantibus & firmo mentis discursu meliora, ut magis probabilia sibi praedixerit, non in ipsa boni anticipatione immoratus sit, & huiusmodi cogitationi, ut somnio placido indulserit? Atque hoc est quod reddit animum leuem, tumidum, inaequalem, peregrinantem. Quare omnis spes in futuram vitam caelestem consumenda est. Hic autem quanto purior sit praesentium sensus absque infectione, & tinctura imaginationis, tanto prudentior & melior anima vitae summa brevis spem nos vetat meliorare longam.

De

De Hypocritis.

Misericordiam volo, & non Sacrificium.



*Omnis iactatio Hypocritarum est in operibus primæ tabule legis, quæ est de venerationibus Deo debitis. Ratio duplex est, tum quòd huiusmodi opera maiorem habent pompam Sanctitatis, tum quòd cupiditatibus eorum minùs aduersentur. Itaq; redargutio hypocritarum est, ut ab operibus sacrificij remittantur ad opera misericordiæ, unde illud, Religio munda & immaculata apud Deum & patrem hæc est, visitare pupillos & vi-
duas in tribulatione eorum, & illud, Qui non diligit fratrem suum quem vidit, Deum quem non vidit quomodo potest diligere? Quidam autem al-
tioris*

Meditationes Sacrae.

tioris & inflatioris Hypocrisia seipso de-
cipientes, & existimantes se arctiore cum
Deo conuersatione dignos, officia charita-
tis in proximum ut minora negligunt.

Qui error monastica vita non principi-
um quidem dedit, (nam initia bona fue-
runt,) sed excessum addidit. Recte enim
dictum est, Orandi munus magnum
esse munus in ecclesia, & ex usu eccle-
sia est, ut sint catus hominum à munda-
nis curis soluti, qui assiduis & deuotis pre-
cibus Deum pro ecclesia statu sollicitent.
Sed huic ordinationi illa hypocrisia fini-
tima est, nec uniuersa institutio reproba-
tur, sed spiritus illi se efferentes cohiben-
tur: nam & Enoch qui ambulauit cum
Deo, prophetizauit, ut est apud Iudam,
atq; fructum suae prophetiae ecclesiam do-
nauit. Et Iohannes Bapt. quem Princi-
pem quidam vita monastica volunt, mul-
to ministerio sanctus est tum prophetiza-
tionis, tum Baptizationis. Nam ad alios
istos in deum officiosos refertur illa inter-
rogatio,

14
Meditationes Sacræ. 9

rogatio, Si iustè egeris, quid donabis Deo, aut quid de manu tua accipiet.

Quare opera miserecordia sunt opera discretionis hypocritarum. Contrà autem fit cum hereticis, nam ut hypocrite simulata sua sanctitate versus Deum, iniurias suas versus homines obducunt; ita heretici moralitate quadam versus homines, blasphemias suas contra Deum insinuant.

De Impostoribus.

Siue mente excedimus Deo, siue sobrii sumus vobis.



Era est ista effigies, & verum temperamentum viri, cui Religio penitus in praeordiis insedit, & veri operarij Dei. Conuersatio ei quæ cum Deo est, plena excessus, & zeli, & extasis. Hinc gemitus ineffabiles, & exultationes, & raptus spiritus

Meditationes Sacrae

tus, & agones. At quae cum hominibus est, plena mansuetudinis, & sobrietatis, & morigerationis; Hinc Omnia omnibus factus sum, & huiusmodi. Contra fit in hypocritis & impostoribus: Ii enim in populo & ecclesia incendunt se & excedunt, & veluti sacris furoribus afflati omnia miscent. Si quis autem eorum solitudines, & separatas meditationes, & cum Deo conuersationes introspeciat, deprehendet eas non tantum frigidas, & sine motu, sed a plenas malitia & fermenti, sobrij Deo, mente excedentes populo.

De

De generibus im-
posturæ.

Deuita prophanas vocum nouitates,
& oppositiones falsi nominis sci-
entiæ.

Ineptas & aniles fabulas deuita.
Nemo vos decipiat in sublimitate
sermonum.



*Res sunt sermones, & veluti
stili impostura. Primum genus
est eorum qui statim vt aliquā
materiam nacti sunt, artem conficiunt,
vocabula artis imponūt, omnia in distin-
ctiones redigunt, inde posita vel themata
educunt, & ex questionibus, & responsio-
nibus oppositiones conficiunt; Hinc Scho-
lasticorum quisquilia & turba. Secun-
dum genus est eorum, qui vanitate inge-
nij,*

Meditationes Sacrae.

ay, ut sacri quidem Poetae, omnem exemplorum varietatem ad mentes hominum tractandas consingunt, unde vitae patrum, & antiquorum haeticorum fragmenta innumera. Tertium genus eorum, qui mysterijs, & grandiloquijs, allegorijs, & allusionibus omnia implet: quod genus mysticum & gnosticum complures haetici sibi delegerunt. Primum genus sensum & captum hominis illaqueat, secundum allicit, tertium stupefacit, seducunt vero omnia.

De Atheismo.

Dixit insipiens in corde suo, non est Deus.



Rimum dixit in corde, non ait, cogitavit in corde; hoc est, non tam ita sentit penitus, sed vult hoc credere, quoniam expedire sibi

15
Meditationes Sacrae. 11

sibi videt, ut non sit Deus omni ratione
sibi hoc suadere, & in animum inducere
conatur; & tanquam thema aliquod, vel
positum, vel placitum asserere, & astrue-
re, & firmare studet. Manet tamen ille
igniculus luminis primi, quo Divinita-
tem agnoscimus, quem prorsus extingue-
re, & stimulum illum ex corde euellere
frustrà nititur. Quare ex malitia volun-
tatis suae, & non ex nativo sensu, & iudi-
cio hoc supponit, ut ait comicus Poeta.
Tunc animus meus accessit ad meam
sententiam, quasi ipse alter esset ab ani-
mo suo. Itaq; Atheista magis dixit in
corde, quam sentit in corde, quòd non sit
Deus. Secundo, dixit in corde, non ore lo-
cutus est, sed notandum est hoc metu legis
& fama fieri, Nam ut ait ille, Negare
Deos difficile est in concione populi,
sed in concessu familiari expeditum.
Nam si hoc vinculum tollatur è medio,
non est haeresis qua maiore studio se pande-
re, & spargere, & multiplicare nitatur
E quàm

Meditationes Sacrae.

quàm *Atheismus*. Nec videas eos qui in hanc mentis insaniam immersi sunt, aliud ferè spirare, & importunè inculcare, quàm verba *atheismi*, ut in *Lucretio Epicurco*, qui ferè suam in Religionem inuectivam singulis alijs subiectis intercalarem facit. Ratio videtur esse, quòd *Atheista* cum sibi non satis acquiescat astuans, nec sibi satis credens, & crebra sua opinionis deliquia in interioribus patiens ab aliorum assensu refocillari cupit. Nam rectè dictum est. Qui alteri opinionem approbare sedulò cupit, ipse diffidit. Tertiò insipiens est, qui hoc in corde dixit, quod verissimum est, non tantum quòd diuina non sapiat, sed etiam secundum hominem. Primò enim ingenia, quae sunt in *Atheismum* proniora, videas ferè leuia, & dicacia, & audacula, & insolentia: eius deniq; compositionis, quae prudentia, & gravitati morum aduersissima est. Secundo inter viros politicos, qui altioris ingenij & latioris cordis fuerunt, Religio-

nem

Meditationes Sacrae.

12

nem non arte quadam ad populum adhibuerunt, sed interiore dogmate coluere, ut qui providentia & fortuna plurimū tribuerint. Cōtra qui artibus suis, & industrijs, & causis proximis, & apparentibus omnia ascripserunt, & ut ait Propheta, Rebus suis immolarunt, pusilli fuerunt politici, & circumforanei, & magnitudinis actionum incapaces. Tertio, in physicis & illud affirmo parū Philosophia naturalis, & in ea progressum liminare ad Atheismum opiniones inclinare. Contra multū Philosophia naturalis, & progressum in ea penetrantem ad Religionem animos circumferre. Quare atheismus stultitia & inscitia ubiq; conuictus esse videtur, ut meritò sit dictum, Insipientium non est Deus.

E 2

De

Meditationes Sacrae.

De Hæresibus.

Erratis nescientes scripturas, neque
potestatem Dei.



Anon iste mater omnium canonum aduersus hæreses. Duplex erroris causa, ignoratio voluntatis Dei, & ignoratio, vel leuior contemplatio potestatis dei. Voluntas dei reuelatur magis per scripturas scrutamini, potestas magis per creaturas contemplamini. Ita asserenda plenitudo potestatis Dei, ne maculemus voluntatem. Ita asserenda bonitas voluntatis, ne minuamus potestatem. Itaq; Religio vera sita est in mediocritate inter superstitionem cum hæresibus superstisiosis ex una parte, & Atheismum cum hæresibus prophanis ex altera. Superstitio repudiata luce scripturarum, seq; dedens traditionibus

Meditationes Sacrae. 13

bus prauis vel apocryphis, & nonis reuelationibus, vel falsis interpretationibus scripturarum multa de voluntate Dei fingit, & somniat, á scripturis deuia & aliena. Atheismus autem & Theomachia contra potestatem Dei insurgit, & tumultuatur, verbo dei non credens, quod voluntatem eius reuelat ob incredulitatem potestatis eius, cui omnia sunt possible. Hæreses autem quæ ex isto fonte emanant, grauiiores videntur cæteris. Nam & in politijs atrocius est potestatem & maiestatem minuere, quàm famam principis notare. Hæresium autem quæ potestatem Dei minunt, præter Atheismum purum tres sunt gradus, habentq; unum & idem mysterium: (Nam omnis antichristianismus operatur in mysterio, id est sub imagine boni) hoc ipsum, ut voluntatem dei ab omni aspersione malitiæ liberet. Primus gradus est eorum, qui duo principia constituunt paria, ac inter se pugnantia, & contraria, unum boni, alterum mali. Secun-

Meditationes Sacrae.

duſ gradus eſt eorum, quibus nimium la-
ſa videtur maietas Dei in conſtituendo
aduerſus eum principio affirmatio &
aſſiuo. Quare exturbata tali audacia, ni-
hilo minus inducunt contra deum princi-
pium negatiuum & priuatiuum. Nam
volunt eſſe opus ipſius materia & creatu-
ra internum, & natiuum, & ſubſtantiu-
um, vt ex ſe vergat & relabatur ad con-
fuſionem, & ad nihilum, neſciētes eiuf-
dem eſſe omnipotentia ex aliquo nihil fa-
cere, cuius ex nihilo aliquid. Tertius gra-
duſ eſt eorum, qui arctant & reſtringunt
opinionem, priorem tantum ad actiones
humanas, quae participant ex peccato,
quas volunt ſubſtantiue, abſq; nexu ali-
quo cauſarum, ex interna voluntate &
arbitrio humanopendere, ſtatuuntq; lati-
ores terminos ſcientiae Dei, quam poteſt-
atis, vel potius eius partis poteſtatis Dei,
(nam & ipſa ſcientia poteſtas eſt) qua ſcit
quam eius, quam mouet, & agit, vt praſci-
at quedam otioſe, quae non praedeſtinet &
praordi-

Meditationes Sacrae.

14

præordinet. Et non absimile est figmento,
quod Epicurus introduxit in Democriti-
smum, v^t fatum tolleret, & fortuna lo-
cum daret, declinationem videlicet atomi,
quod semper à prudentioribus inanissi-
mum commentum habitum est. Sed quic-
quid a deo non pendet, vt autore, & prin-
cipio, per nexus & gradus subordinatos
id loco Dei erit, & nouum principium, &
Deaster quidem. Quare merito illa opi-
nio respuitur, vt læsio & diminutio maie-
statis & potestatis Dei. Et tamen admo-
dum rectè dicitur, quòd Deus non sit
author mali, non quia non author, sed
quia non mali.

E 4

De

Meditationes Sacrae.

De ecclesia & Scripturis.

Proteges eos in tabernaculo tuo à contradictione linguarum.



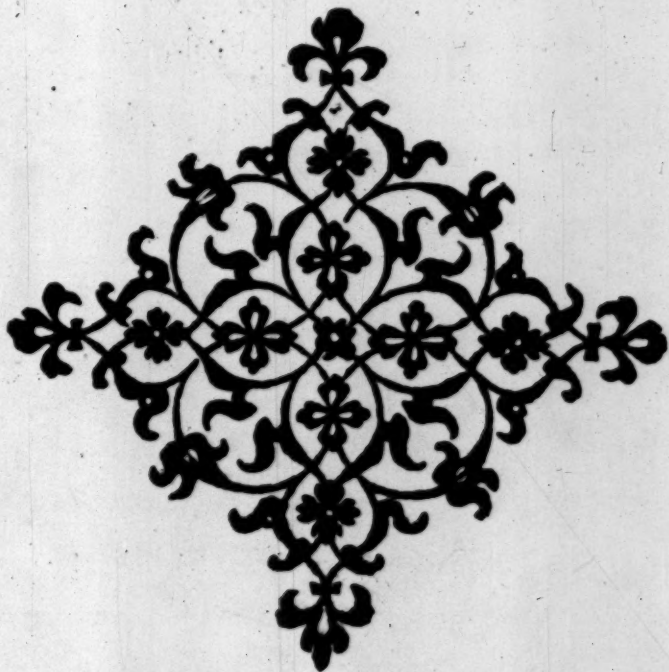
Contradiçiones linguarum ubiq; occurrunt extra tabernaculum Dei. Quare quocunq; te verteris, exitum controuersiarum non reperiēs nisi huc te receperis. Dices, verum est, nempe in unitatem ecclesie. Sed aduerte. Erat in tabernaculo Arca, & in Arca Testimonium vel tabula legis. Quid mihi narras corticem Tabernaculi, sine nucleo testimonij? Tabernaculum ad custodiendum & tradendum testimonium erat ordinatum. Eodem modo

17
Meditationes Sacræ.

15

do & ecclesia custodia, & traditio per manus scripturarum demandata est, sed anima Tabernaculi est testimonium.

F I N I S.



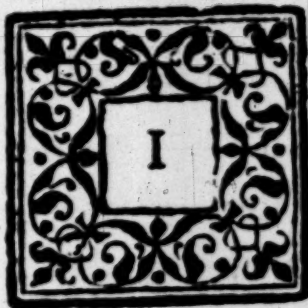


OF
The Coulers of good
and euill a frag-
ment.



1 5 9 7.

- 2 *¶* Si cetera partes vel secula secundas Unanimiter deferunt, cum singula principatum sibi vindicent melior reliquis videtur. Nam primas quaque ex zelo videtur sumere, secundas autem ex vero tribuere.
- 3 Cuius excellentia vel exuperantia melior id toto genere melius.
- 3 Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem, & probatio eius quod ad opinionem pertinet hac est. Quod quis si clam putaret fore facturum non esset.
- 4 Quod rem integram servat bonum quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.
- 5 Quod ex pluribus constat, & divisibilius est maius quam quod ex paucioribus & magis unum: nam omnia per partes considerata maiora videntur; quare & pluralitas partium magnitudinem pra se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.
- 6 Cuius privatio bona, malum, cuius privatio mala bonum.
- 7 Quod bono, vicinum bonum, quod a bono remotum malum.
- 8 Quod quis culpa sua contraxit, maius malum, quod ab externis impositum minus malum.
- 9 Quod opera, & virtute nostris partum est, maius bonum, quod ab alieno beneficio, vel ab indulgentia fortuna delatum est, minus bonum.
- 10 Gradus privationis maior videtur quam gradus diminutionis, & rursus gradus inceptionis maior videtur quam gradus incrementi.



N deliberatiues the point is what is good and what is euill, and of good what is greater, and of euill what is the lesse.

So that the perswaders labor is to make things appeare good or euill, and that in higher or lower degree, which as it may be perfourmed by true and solide reasons, so it may be represented also by coulers, popularities and circumstances, which are of such force, as they sway the ordinarie iudgement either of a weake man, or of a wise man, not fully and considerately attending and pondering the matter. Besides their power to alter the nature of the subiect in appearance, and so to leade to error, they

they are of no lesse vse to quicken and strengthen the opinions and persuasions which are true : for reasons plainly deliuered, and alwaies after one manner especially with fine and fastidious mindes, enter but heauily and dully; whereas if they be varied and haue more life and vigor put into them by these fourmes and insinuations, they cause a stronger apprehension, and many times suddenly win the minde to a resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde, then the discovering and reprehension of these coulers, shewing in what cases they hold, and in what they deceiue : which as it cannot be done, but out of a very vniuersall knowledge of the nature of things, so being perfourmed, it so cleareth mans iudgement and election, as it is the lesse apt to slide into any error.



A Table of Coulers, or
apparances of good and cuill,
and their degrees as places of
perswasion and dissuasion; and
their seuerall fallaxes, and
the elenches of them.

*Cui cetera partes vel secta secundas una-
nimiter deferunt, cum singula princi-
patum sibi vendicent melior reliquis vi-
detur, nam primas quaque ex zelo vi-
detur sumere, secundas autem ex vero
& merito tribuere.*



O Cicero went about to
proue the Secte of *Acade-
miques* which suspended all
asseueration, for to be the
best, for sayth he, aske a *Stoicke* which
Philosophie is true, he will preferre his
owne : Then aske him which appro-
cheth next the truth, he will confesse
the *Academiques*. So deale with the *E-
picure*

A Table of the Coulers

picture that will scant indure the *Stoicke* to be in sight of him, as soone as he hath placed himselfe, he will place the *Academiques* next him.

So if a Prince tooke diuers competitors to a place, and examined them severallie whome next themselves they would rathest commend, it were like the ablest man should haue the most second votes.

The fallax of this couler hapneth oft in respect of enuy, for men are accustomed after themselves and their owne faction to incline to them which are softest, and are least in their way in despite and derogation of them that hold them hardest to it. So that this couler of melioritie and preheminnence is oft a signe of enervation and weaknesse.

2 Cuius excellentia vel exuperantia melior, id toto genere melius.

Appertaining to this are the fourmes;
*Let vs not wander in generalities: Let
vs compare particular with particular, &c.*
This

This appearance though it seeme of strength and rather Logically then Rhetoricall, yet is very oft a fallax.

Sometimes because some things are in kinde very casuall, which if they escape, proue excellent, so that the kinde is inferior, because it is so subiect to perill, but that which is excellent being proued is superior, as the blossome of March and the blossome of May, whereof the French verse goeth.

*Bourgeon de Mars enfant de Paris,
Si un eschape, il en vaut dix.*

So that the blossome of May is generally better then the blossome of March; and yet the best blossome of March is better then the best blossome of May.

Sometimes, because the nature of some kindes is to be more equall and more indifferent, and not to haue very distant degrees, as hath bene noted in the warmer clymates, the people are generally more wise, but in the Northerne climate the wits of chiefe are greater. So in many Armies, if the mat-

F

ter

A Table of the Coulers

ter should be tryed by duell betweene two Champions, the victory should go on one side, and yet if it be tryed by the grosse, it would go of the other side; for excellencies go as it were by chance, but kindes go by a more certaine nature, as by discipline in warre.

Lastly, many kindes haue much refuse which counteruale that which they haue excellent; and therefore generally mettall is more precious then stone, and yet a dyamond is more precious then gould.

3 *Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet, hac est, quod quis si clam putaret fore, facturum non esset.*

SO the Epicures say of the Stoicks felicitie placed in vertue, That it is like the felicitie of a Player, who if he were left of his Auditorie and their applause, he would streight be out of hart and countenance, and therefore they call

of good and euill.

19

call vertue *Bonum theatrale*. But of
Riches the Poet sayth:

Populus me sibilat,

At mihi plaudo.

And of pleasure.

Grata sub imo

*Gaudia corde premens, vultu simulate
pudorem.*

The fallax of this couler is somewhat
subtile, though the aunswere to the
example be readie, for vertue is not
chosen *propter auram popularem*. But
contrariwise, *Maxime omnium teipsum
reuerere*, So as a vertuous man will be
vertuous in *solitudine*, and not onely in
theatro, though percase it will be more
strong by glory and fame, as an heate
which is doubled by reflexion; But
that denieth the supposition, it doth
not reprehend the fallax whereof the
reprehension is a low, that vertue (such
as is ioyned with labor and conflict).
would not be chosen but for fame and
opinion, yet it followeth not that the
chiefe motiue of the election should

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not be reall and for it selfe, for fame may be onely *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one would doo better without the spurre then the other : but agayne, the other with the spurre woulde farre exceede the doing of the former, giuing him the spurre also; yet the latter will be iudged to be the better horse, and the fourme as to say, *Tush, the life of this horse is but in the spurre*, will not serue as to a wise iudgemente : For since the ordinary instrument of horsemanship is the spurre, and that it is no manner of impediment nor burden, the horse is not to bee accounted the lesse of, which will not do well without the spurre, but rather the other is to be reckoned a delicacie then a vertue, so glory and honor are as spurres to vertue : and although vertue would languish without them, yet since they be alwayes at hand to attend vertue, vertue is not to be sayd the lesse, chosen for it selfe, because

because it needeth the spurre of fame and reputation : and therefore that polition, *Nota eius rei quod propter opinionem & non propter veritatem eligitur, hac est quod quis si clam putaret fore facturus non esset* is reprehended.

4 *Quod rem integram seruat bonum, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.*

Hereof *Aesope* framed the Fable of the two Frogs that consulted together in time of drowth (when many plashes that they had repayred to were dry) what was to be done, and the one propounded to goe downe into a deepe Well, because it was like the water woulde not fayle there, but the other aunswered, yea but if it do faile how shall we get vp againe? And the reason is, that humane actions are so vncertayne and subiecte to perills, as that seemeth the best

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course which hath most passages out of it.

Appertaining to this perswasion the fourmes are, *you shall ingage your selfe.* On the other side, *Tantum quantum uoles sumes ex fortuna*, you shall keepe the matter in your owne hands. The reprehension of it is, *That proceeding and resolving in all actions is necessarie*: for as he sayth well, *Not to resolve, is to resolve*, and many times it breedes as many necessities, and ingageth as farre in some other sort as to resolve.

So it is but the couetous mans disease translated into power, for the couetous man will enioy nothing because he will haue his full store and possibilitie to enioy the more, so by this reason a man shoulde execute nothing because hee should be still indifferent and at libertie to execute any thing. Besides necessitie and this same *iacta est alea* hath many times an aduantage, because it awaketh the powers of the minde, and strengtheneth indeuor. *Ceteris pares necessitas: atque certe superiores estis.*

s Quod

5 *Quod ex pluribus constat et diuisibi-
lius est maius quam quod ex paucioribus
et magis vnum: nam omnia per partes
considerata maiora videntur; quare et
pluralitas partium magnitudinem pra
se fert; fortius autem operatur plurali-
tas partium si ordo absit, nam inducit
similitudinem infiniti et impedit com-
prehensionem.*

T His couler seemeth palpable, for it
is not pluralitie of partes without
maioritie of partes that maketh the to-
tall greater, yet neuerthelesse it often
carries the minde away, yea, it decey-
ueth the sence, as it seemeth to the eye
a shorter distance of way if it be all
dead and continued, then if it haue
trees or buildings or any other marks
whereby the eye may deuide it. So
when a great moneyed man hath deu-
ided his chests and coines and bags, hee
seemeth to himselfe richer then hee
was, and therefore a way to amplifie
any thing, is to breake it, and to make

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an anatomie of it in seuerall partes, and to examine it according to seuerall circumstances, And this maketh the greater shew if it be done without order, for confusion maketh things muster more, and besides what is set downe by order and diuision, doth demonstrate that nothing is left out or omitted, but all is there; whereas if it be without order, both the minde comprehendeth lesse that which is set downe, and besides it leaueth a suspition, as if more might be sayde then is expressed.

This couler deceyueth, if the minde of him that is to be perswaded, do of it selfe ouer-conceiue or preiudge of the greatnesse of any thing, for then the breaking of it will make it seeme lesse, because it maketh it appeare more according to the truth, and therefore if a man be in sicknes or payne, the time will seeme longer without a clocke or howre-glasse then with it, for the minde doth value euery moment, and then the howre doth rather

ther summe vp the moments then deuide the day. So in a dead playne, the way seemeth the longer, because the eye hath preconceyued it shorter then the truth: and the frustrating of that maketh it seeme longer then the truth. Therefore if any man haue an ouergreat opinion of any thing, then if an other thinke by breaking it into seuerall considerations, he shall make it seeme greater to him, he will be deceyued, and therefore in such cases it is not safe to deuide, but to extoll the entire still in generall.

An other case wherein this couler deceyueth, is, when the matter broken or deuided is not comprehended by the sence or minde at once in respect of the distracting or scattering of it, and being intire and not deuided, is comprehended, as a hundred poundes in heapes of fife poundes will shewe more, then in one grosse heape, so as the heapes be all vppon one table to be seene at once, otherwise not, or flowers growing scattered in diuers

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uers beds will shewe, more then if they did grow in one bed, so as all those beds be within a plot that they be object to view at once, otherwise not; and therefore men whose liuing lieth together in one Shire, are commonly counted greater landed then those whose liuings are dispersed though it be more, because of the notice and comprehension.

A third case wherein this couler deceiueth, and it is not so properly a case or reprehension as it is a counter couler being in effect as large as the couler it selfe, and that is, *Omnis compositio indigentia cuiusdam videtur esse particeps*, because if one thing would serue the turne it were euer best, but the defect and imperfections of things hath brought in that help to piece them vp as it is sayd, *Martha Martha attendis ad plurima, unum sufficit*. So likewise here-upon *Aesope* framed the Fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and deuises he had to get from the houndes, and the

the Catte saide she had but one, which was to clime a tree, which in prooffe was better worth then all the rest, whereof the prouerbe grew, *Multa nonit Vulpes sed Felis vnum magnum.* And in the morall of this fable it comes likewise to passe: That a good sure friend is a better helpe at a pinch, then all the stratagems and pollicies of a mans owne wit. So it falleth out to bee a common errour in negociating, whereas men haue many reasons to induce or persuaide, they striue commonly to vtter and vse them all at once, which weakeneth them. For it argueth as was said, a needines in eue-ry of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselte onely with that. *Et quæ non prosunt singula multa iuuant.* Indeed in a set speech in an assemblie it is expected a man shoulde vse all his reasons in the case hee hand- leth, but in priuate perswasions it is al- wayes a great errour.

A fourth case wherein this colour may bee reprehended is in respecte of
that

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that same *vis unita fortior*, according to the tale of the French King, that when the Emperours Amb. had recited his maysters stile at large which consisteth of many countries and dominions: the French King willed his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the seuerall dominions, intending it was equiualent with them all, & beside more compacted and vnited.

There is also appertayning to this couler an other point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellency and raritie; whereof the fourmes are, *Where shall you finde such a concurrence? Great but not compleat*, for it seemes a lesse worke of nature or fortune to make any thing in his kinde greater then ordinarie, then to make a straunge composition.

Yet if it bee narrowly considered, this colour will bee reprehended or incountred by imputing to all excellencies in compositions a kind of pouertie
or

or at least a casualty or ieopardy, for frō that which is excellent in greatnes somewhat may be taken, or there may be decay; and yet sufficiencie left, but from that which hath his price in composition if you take away any thing, or any part doe sayle all is disgraced.

6. Cuius priuatio bona, malum, cuius priuatio mala, bonum.

THe formes to make it conceyued that that was euill which is chaunged for the better are, *He that is in hell thinks there is no other heauen. Satis quercus, Acornes were good till bread was found &c.* And of the other side the formes to make it conceyued that that was good which was chaunged for the worse are, *Bona magis carendo quàm fruendo sentimus, Bona à tergo formosissima, Good things neuer appear in their full beautie, till they turne their backe and be going away, &c.* The reprehension of this colour is, that the good or euil which is remoued

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remoued may be esteemed good or euil cōparatiuely and not positiuely or simply. So that if the priuation bee good, it follows not the former condition was euil, but lesse good, for the flower or blossom is a positiue good, although the remoue of it to giue place to the fruite be a comparatiue good. So in the tale of *Æsop*; when the olde fainting man in the heat of the day cast downe his burthen & called for death, & when death came to know his will with him, said it was for nothing but to helpe him vppe with his burthen agayne: it doth not follow that because death which was the priuation of the burthen was ill, therefore the burthen was good. And in this parte the ordinarie forme of *Malum necessarium* aptly reprehendeth this colour, for *Priuatio mali necessarij est mala*, and yet that doth not conuert the nature of the necessarie euil, but it is euill.

Againe it commeth sometimes to passe, that there is an equalitie in the chaunge or priuation, and as it were a *Dilemma boni* or a *Dilemma mali*, so that the

the corruption of the one good is a generation of the other, *Sorti pater equus utrique est*: And contrarie the remedy of the one euill is the occasion and commencement of an other, as in *Scilla* and *Charibdis*.

7. *Quod bono vicinum, bonum: quod a bono remotum malum.*

SVch is the nature of thinges, that thinges contrarie and distant in nature and qualitie are also seuered and disioyned in place, and thinges like and consenting in qualitie are placed, and as it were quartered together, for partly in regarde of the nature to spreadde, multiplie and infect in similitude, and partly in regard of the nature to break, expell and alter that which is disagreeable and contrarie, most thinges do eyther associate and draw neere to themselves the like, or at least assimilate to themselves that which approacheth neer them, and doe also diue away, chase
and

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and exterminate their contraries, And that is the reason commonly yeelded why the middle region of the aire shold be coldest, because the Sunne and stars are eyther hot by direct beames or by reflection. The direct beames heate the vpper region, the reflected beames from the earth and seas heate the lower Region. That which is in the middelt being furthest distant in place from these two Regions of heate are most distant in nature that is coldest, which is that they tearme colde or hot, *per antiperistasin*, that is inuironing by contraries, which was pleasantly taken holde of by him that said that an honest man in these daies must needes be more honest then in ages heretofore, *propter antiperistasin* because the shutting of him in the middelt of contraries must needs make the honesty stronger and more compact in it selte.

The reprehension of this colour is, first many things of amplitude in their kind doe as it were ingrosse to themselves all, and leaue that which is next them

them most destitute, as the shootes or vnderwood that grow neare a great and spread tree, is the most pyned & shrubbie wood of the field, because the great tree doth depriue and deceiue them of sappe and nourishment. So he saith wel, *Dinitis serui maxime serui*: And the comparison was pleasant of him that compared courtiers attendant in the courtes of princes, without great place or office, to fasting dayes, which were next the holydaies, but otherwise were the leanest dayes in all the weeke.

An other reprehension is, that things of greatnes and predominancie, though they doe not extenuate the thinges adioyning in substance; yet they drowne them and obscure them in shew and appearance. And therefore the Astronomers say, that whereas in all other planets coniunction is the perfectest amitie: the Sunne contrariwise is good by aspect, but euill by coniunction.

A third reprehension is because euill approacheth to good sometimes for con-cealement, sometimes for protection,

G

and

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and good to euill for conuersion and reformation. So hipocrisie draweth neer to religion for couert & hyding it selfe: *Sape latet vitium procinitate boni*, & Sanctuary men which were cōmonly inordinate men & malefactors, were wont to be neerest to priestes and Prelates and holy men, for the maiestie of good thinges is such, as the confines of them are reuered. On the other side our Sauiour charged with neerenes of Publicanes and rioters said, *The Phisitian approcheth the sicke, rather then the whole.*

8. *Quod quis culpa sua contraxit, maius malum; quod ab externis imponitur, minus malum.*

THe reason is because the sting and remorse of the mind accusing it selfe doubleth all aduersitie, contrarywise the considering and recording inwardly that a man is cleare and free from fault, and iust imputation, doth attemper outward calamities: For if the euill bee in
the

the sence and in the conscience both, there is a gemination of it, but if euill be in the one and comfort in the other, it is a kind of compensation. So the Poets in tragedies doe make the most passionate lamentations, and those that fore-runne final dispaire, to be accusing, questioning and torturing of a mans selfe.

Seq; unum clamat causaq; caputq; malum.
& contrariwise the extremities of wor-thie persons haue beene annihilated in the consideration of their owne good deseruing. Besides when the euill com-meth from without, there is left a kinde of euaporation of griefe, if it come by humane iniurie, eyther by indignation and meditating of reuenge from our selues, or by expecting or foreconcey-uing that *Nemesis* and retribution will take holde of the authours of our hart, or if it bee by fortune or accident, yet there is left a kinde of expostulation a- gainst the diuine powers.

*Atque Deos atque astra vocat crudelia
mater.*

But where the euill is deriued from a

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mans own fault there all strikes deadly inwards and suffocateth.

The reprehension of this colour is first in respect of hope, for reformation of our faultes is in *nostra potestate*, but amendment of our fortune simplicie is not. Therefore *Demosthenes* in many of his orations sayth thus to the people of *Athens*. That which hauing regarde to the time past is the worst pointe and circumstance of all the rest, that as to the time to come is the best: What is that? Euen this, that by your sloth, irresolution, and misgouernement, your affaires are growne to this declination and decay. For had you vsed and ordered your meanes and forces to the best, and done your partes euery way to the full, and notwithstanding your matters should haue gone backwards in this manner as they doe, there had beene no hope left of recouerie or reparation, but since it hath beene onely by your owne errorrs &c. So *Epicetus* in his degrees saith, The worst state of man is to accuse externe things, better then that to accuse a mans selfe, and best of all to accuse neyther.

An

An other reprehension of this colour is in respect of the wel bearing of euils, wherewith a man can charge no bodie but himselfe, which maketh them the lesse.

Leue fit quod bene fertur onus. And therefore many natures, that are eyther exreamely proude and will take no fault to themselues, or els very true, and cleauing to themselues (when they see the blame of any thing that falles out ill must light vpon themselues) haue no other shift but to beare it out wel, and to make the least of it, foras wee see when sometimes a fault is committed, & before it be known who is to blame, much adoe is made of it, but after if it appeare to be done by a sonne, or by a wife, or by a neere friend, then it is light made of. So much more when a man must take it vpon himselfe. And therefore it is commonly seene that women that marrie husbandes of their owne choosing against their friends consents, if they be neuer so ill vsed, yet you shall seldome see them complaine but to see

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a good face on it.

9. *Quod opera & virtute nostra partum est maius bonum; quod ab alieno beneficio, vel ab indulgentia fortuna delatum est minus bonum.*

THe reasons are first the future hope, because in the fauours of others or the good windes of fortune we haue no state or certainty, in our endeouours or abilities we haue. So as when they haue purchased vs one good fortune, we haue them as ready and better edged and inured to procure another.

The formes be, you haue wonne this by play, you haue not onely the water, but you haue the receit, you can make it againe if it be lost &c.

Next because these properties which we inioy by the benefite of others carry with them an obligation, which seemeth a kinde of burthen, whereas the other which deriue from our selues, are like the freest patents *absq; aliquo inde reddendo,*
and

and if they proceede from fortune or prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers whose fauours we tast, and therefore worke a kind of religious feare and restraint, whereas in the other kind, that come to passe which the Prophet speaketh, *Letantur & exultant, immolant plagis suis, & sacrificant reti suo.*

Thirdely because that which cometh vnto vs without our owne virtue, yeeldeth not that commendation and reputation, for actions of great felicitie may drawe wonder, but prayselesse, as Cicero said to Cesar: *Quamiremur habemus, qua laudemus expectamus.*

Fourthly because the purchases of our own industrie are ioyned commonly with labour and strife which giues an edge and appetite, and makes the fruition of our desire more pleasant, *Suanis cibus a venatu.*

On the other side there bee fowre counter colours to this colour rather then reprehensions, because they be as large as the colour it selfe, first because

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felicities seemeth to be a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues and respecte and authoritie from others. And this felicity extendeth to many casuall thinges, whereunto the care or virtue of man cannot extend, and therefore seemeth to be a larger good, as when *Cesar* sayd to the sayler, *Cesarem portas & fortunam eius*, if he had saide, & *virtutem eius*, it had beene small comfort against a tempest otherwise then if it might seeme vpon merite to induce fortune.

Next, whatsoever is done by vertue and industrie, seemes to be done by a kinde of habite and arte, and therefore open to be imitated and followed, whereas felicity is imitable: So wee generally see, that things of nature seeme more excellent then things of arte, because they be imitable, for *quod imitabile est potentia quadam vulgatum est*.

Thirdly, felicity commendeth those things which cometh without our owne

owne labor, for they seeme gifts, and the other seemes penyworths: whereupon *Plutarch* sayth elegantly of the actes of *Timoleon*, who was so fortunate, compared with the actes of *Agésilas* and *Epaminondas*, That they were like *Homers verses* they ranne so easily and so well, and therefore it is the word we giue vnto poesie, terming it a happie vaine, because facilitie seemeth euer to come from happines.

Fourthly, this same *præter spem, vel præter expectatum*, doth increase the price and pleasure of many things, and this cannot be incident to those things that proccede from our owne care, and compasse.

10 *Gradus priuationis maior videtur quàm gradus diminutionis; & rursus gradus inceptionis maior videtur quàm gradus incrementi.*

IT is a position in the *Mathematiques* that there is no proportion betweene some-

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somewhat and nothing, therefore the degree of nullitie and quidditie or act, seemeth larger then the degrees of increase and decrease, as to a monoculos it is more to loose one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more griefto him to loose the last then ail the rest, because he is *spes gregis*. And therefore *Sybilla* when she brought her three books, and had burned two, did double the whole price of both the other, because the burning of that had bin *gradus prinationis*, and not *diminutionis*. This couler is reprehended first in those things, the vse and seruice whereof resteth in sufficiencie, competencie, or determinate quantitie, as if a man be to pay one hundreth poundes vpon a penaltie, it is more for him to want xii pence, then after that xii pence supposed to be wanting, to want ten shillings more: So the decay of a mans estate seemes to be most touched in the degree when he first growes behinde, more then afterwards when he proues nothing

nothing worth. And hereof the common fourmes are, *Sera in fundo parsimonia*, and as good neuer awhit, as neuer the better, &c. It is reprehended also in respect of that notion, *Corruptio vniuersalis, generatio ulterius*, so that *gradus priuationis*, is many times lesse matter, because it giues the cause, and motiue to some new course, As when *Demosthenes* reprehended the people for harkning to the conditions offered by King Phillip, being not honorable nor equall, he saith they were but elements of their sloth and weakenes, which if they were taken away, necessitie woulde teach them stronger resolutions, So Doctor *Hector* was wont to Dames of London, when they complayned they were they could not tell how, but yet they could not endure to take any medicine, he would tell them, Their way was onely to be sicke, for then they would be glad to take any medicine.

Thirdly, this couler may be reprehended, in respect that the degree of decrease

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decrease is more sensitive, then the degree of priuation; for in the minde of man, *gradus diminutionis* may worke a waivering betweene hope and feare, and so keepe the minde in suspence from setting and accommodating in patience, and resolution; hereof the common fourmes are, *Better eye out, then alwayes ake, make or marre, &c.*

For the second braunch of this couler, it depends vpon the same generall reason: hence grew the common place of extolling the beginning of euery thing, *Dimidiū qui bene capit habet.* This made the Astrologers so idle as to iudge of a mans nature and destiny by the constellation of the moment of his natiuitie, or conception. This couler is reprehended, because many inceptions are but as *Epicurus* termeth them, *tentamenta*, that is, imperfect offers; and essayes, which vanish and come to no substance without an iteration, so as in such cases the second degree seemes the worthiest, as the body-horse in the Cart,

Carr, that draweth more then the fore-horse, hereof the common fourmes are, *The second blow makes the fray, The second word makes the bargaine, Alter principium dedit, alter abstulit, &c.* Another reprehension of this couler is in respect of defatigation, which makes perseuerance of greater dignitie then inception, but settled affection or iudgement maketh the continuance.

Thirdly, this couler is reprehended in such things which haue a naturall course, and inclination contrary to an inception. So that the inception is continually euacuated and gets no start, but there behoueth *perpetua inceptio*, as in the common fourme. *Non progredi, est regredi, Qui non proficit, deficit:* Running against the hill: Rowing against the streame, &c. For if it be with the streame or with the hill, then the degree of inception is more then al the rest.

Fourthly, this couler is to be vnderstoode of *gradus inceptionis à potentia,*
ad

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*ad actum comparatus ; cum gradu ab acta
ad incrementum : For other, maior
videtur gradus ab impotentia ad
potentiam quàm a potentia
ad actum.*

FINIS.



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